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RELIGIOUS.

For the Western Luminary.

PRAYER.

Phil. 4. 6. "Be careful for nothing: but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God."

The duty of christians, and in fact all men, maintaining a constant habitual spirit of prayer in all the diversified situations in which we may be placed in this world, whether prosperous or adverse—appears evidently to be enjoined by this declaration of the Apostle. "Be careful for nothing," &c.—That is, guard against unbelieving anxiety and useless solicitude about future events; against all immoderate distracting cares, which beget distrust in the providence of God, and disqualify you for the service of your Saviour,—but not against a skillful, diligent, and assiduous performance of the ordinary duties of life, from love to Christ and a desire to be instrumental in advancing his kingdom in the world. "Be careful for nothing: but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God." The criminal neglect of this important duty, which embraces all the transactions of human life, is too apparent even among professing christians, as well as those who have not professed the religion of Jesus. Some men but seldom, if ever, pray in *any thing*, much less in *every thing*. They lay their plans with as much care and execute them with as much labor—"rising up early and sitting up late"—as if the prosperous termination of them depended solely upon their own wisdom and exertions, and not upon the providence of God; and hence they seldom, if ever, think of looking to God for his direction and blessing. They are forgetful of the solemn fact, that they are constantly and absolutely dependant upon God, in every undertaking,—"except the Lord build the house they labour in vain that build it,—except the Lord keep the city, the watchmen watch but in vain." It is true, when they have in prospect some important enterprize—one that is involved in much difficulty, and the unfavourable issue of which would be exceedingly prejudicial to their temporal interests, then they may bespeak the presence and blessing of God. Thus, for example, if they have in prospect a journey, the performance of which might expose them to imminent danger—and hazard their property and lives—then, (when they are at their wits end, and know not which way to turn) they will seek the protection and preservation of God's holy providence;—but while at home, attending to the ordinary avocations of life, they indulgently, as it would seem, neglect and overlook the superintending providence of God.

And they are as remiss in this all important duty—that is, the duty, "In every thing," &c. with regard to the infinitely momentous and awfully important realities of their immortal souls, and that vast eternity towards which they are hastening.—When animal life is jeopardized, and they are in danger of losing their souls forever—then the cry of despair is often extorted—"Lord save, or we perish." But they are measurably indifferent about that meetness for heaven which is produced in the hearts of christians, through the word and prayer. This is not observing the duty—"In every thing," &c. You are habitually dependant upon God for every thing which you enjoy or can reasonably expect to enjoy, whether pertaining to this life, or the life to come,—immaterial how minute or insignificant it may appear in your estimation of things—and as nothing is so great as to be beyond the reach of God's omnipotence; so nothing is so small as to exclude his providential regard. "He doth according to his will in the armies of heaven, as well as among the inhabitants of this earth." And "the sparrow doth not fall to the ground without his providence." "The very hairs of your head are numbered."—These passages plainly demonstrate that God's particular providence is concerned about the most minute actions of men. "Acknowledge *Him* therefore in all your ways, and lean not to your own understanding." The least thing imaginable may prove the instrument of death to you, and thus land you in eternity. But if you have sought the direction and protection of God *in all things*, you have nothing whatever to fear.

Beside, if successful in your worldly enterprizes you will be in danger of being seduced and led away from your God, and forget your dependance upon him. Riches, honours, and pleasures, are all temptations to the christian—and prayer alone will preserve him from their injurious effects. "But they that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." But if constant in prayer it will elevate you above the world—eclipse its transient and fading glories,—and enable you to look down upon all things below the sun with christian indifference—judging of their value in the light of eternity. The impressions produced upon the mind of the truly pious man—"sanctified by the word and *prayer*"—by the pomp, the magnificence, and the honours of the world, are superficial; because he has in prospect "a crown of glory that shall never fade away." "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." The kingdoms of the world, and the glory of them, the devil exhibited before the Son of God, in order to tempt him to fall down and worship him—but these things, which appear glorious in the eyes of men, had no alluring attractions sufficient to impress the holy heart of our divine Redeemer. And thus it is with the true christian, so far as the work of sanctification has advanced in his soul,—the glories of heaven rise paramount in his estimation to every thing of an earthly nature. Beside, prayer rightly employed, will prolong your temporal prosperity, so long as it will conduce to the glory of God and your own spiritual and eternal welfare,—render your departure from earth easy and delightful,—and be instrumental of placing you in possession of a richer and more durable inheritance. But ah! how many there are who never think of praying to God only in seasons of adversity. When the sky is clear and serene, and the sun of earthly prosperity pours his bright rays upon them—they forget God,—but when the scene is reversed—the sky overshadowed, the lightnings begin to flash, and the thunders roar, then they betake themselves to the throne of God's grace—and recommence a duty, neglected, probably, for days, weeks, and months, if not years in succession. This is praying from selfish motives,—for no sooner have their fears subsided, than their prayers have ceased,—they have become the sport of the winds of heaven. Prosperity is the best season to prepare for adversity,—and when rightly improved affords good evidence of genuine piety. Hypocrites and unbelievers are not unfrequently driven to God in adversity. "The hyprocite! Will he delight himself in the Almighty? Will he always call upon God?" The interrogation strongly implies a negation. No, he will not. "Lord in trouble have they visited thee; they poured out a prayer when thy chastening was upon them; in their afflictions they will seek thee early. Then shall they begin to stand without, and to knock at the door saying, Lord, Lord, open unto us; and he shall answer and say unto them, I know you not whence ye are: then shall they begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets." Many such christians have been so negligent in prayer and other religious duties while in health, when stretched upon the bed of death and about to shoot the gulf and appear before God in eternity, they have been exceedingly harrassed and distressed with doubts and fears with regard to their christian standing and character in the church—and a suitable preparation for the solemn event just before them—and weeks and months have in all probability, passed over their heads before they could ascertain whether they took delight in approaching God in health. Ah! doubtless, this is the principal cause why so many leave the world in this deplorable state of mind—harrassed and distressed with doubts and fears—and leave no evidence behind to encourage and enable their surviving friends to *mourn for them as those who have hope.*

But again. Christians should observe this duty daily and hourly. This is certainly the truth our Saviour designed to inculcate upon his disciples when he charged them saying, "After this manner therefore pray ye—Our father who art in heaven——*give us day by day our daily bread.*" He previously cautioned them to guard against a feverish and distrustful anxiety *about what they should eat and drink; and wherewith all they should be clothed.* "Take no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." And he has let them know that they must come to him for daily supplies. And the same duty may be inferred from the *manna* which fell around the camp of Israel over night, and was gathered by them every morning. Those Hebrews, who, contrary to the divine prohibition, reserved part of their portion over night, found it corrupted in the morning, and unfit to answer the end for which they wickedly preserved it Your temporal and spiritual wants, christian brethren and friends, are renewed daily,—and it is your duty and interest to repair to God for the daily supply of them.—And there is not a day which revolves over your heads, but what is witness to the commission of many sins—and to the reception of many mercies. Go, therefore, to God for the remission of your sins—and to testify your gratitude to him for benefits received. What opinion are we to form of those professors of religion who can omit this duty for days in succession?—Who can close their eyes at night, and open them in the morning without securing the protection, and thanking God for his preservation? Certainly we have reason to conclude,—and they have abundant reason to fear,—no matter how high sounding their profession may be,—that they have never known what it it is to enjoy the spirit of prayer. For it is contrary to the experience of the pious in every age of the world. David was in the constant habit of observing this duty.—"My voice shalt thou hear in the morning, O Lord! in the morning will I direct my prayer unto thee, & will look up Evening and morning, and at noon, will I pray and cry aloud; and he shall hear my voice. It is a good thing to give thanks unto the Lord,—to show forth thy loving kindness in the morning, and thy faithfulness every evening." Daniel also, notwithstanding the edict of the King, "went into his house, and his windows being open in his chamber towards Jerusalem, he kneeled upon his knees *three times a day*, and prayed, and gave thanks before his God, as he had aforetime." God having provided a complete armour for the christian soldier, requires him to give it full efficacy and force—to keep it constantly bright—by "praying always, with all prayer and supplication in the spirit—watching thereunto with all perseverance." C.

For the Western Luminary.

To all who love their country, and to all who love our Lord Jesus Christ in sincerity.

It is thus written in God's word, 2 Sam. 21. 1, 2. "Then there was a famine in the days of David three years, year after year; and David inquired of the Lord. And the Lord answered, It is for Saul and for his bloody house, because he slew the Gibeonites. And the king called the Gibeonites and said unto them; (now the Gibeonites were not of the children of Israel, but of the remnant of the Amorites; and the children of Israel had sworn unto them, and Saul sought to slay them in his zeal to the children of Israel and Judah.")

This is a plain passage of scripture. The Gibeonites were a small remnant of the *once* powerful tribe of the Amorites, who had wasted away and given up their country to the Israelites: As Joshua marched his victorious bands into Canaan *in obedience* to the command of God, to *take possession of the land to destroy the inhabitants*, the Gibeonites being alarmed for their lives, by a piece of fraud induced him to make peace with them, and to spare their lives. And the princes of the congregation took an oath to observe the covenant. (Joshua 9. 15.) The covenant was, that their *lives* should be spared. In three days, Joshua discovered the fraud and came to their cities, and the history tells us, the children of Israel smote them not, because the princes of the congregation had sworn unto them by the Lord God of Israel. When the congregation was roused against the princes; they replied "we have sworn unto them by the Lord God of Israel; now therefore we may not touch them. This we will do to them, we will even let them *live;* lest wrath be upon us, because of the oath which we have sworn unto them."

There was a treaty obtained by fraud, but the party on whom the fraud was practised, felt themselves bound by the fear of Jehovah to observe the only stipulation which was made to *let them live*, but condemned them to be hewers of wood, and drawers of waters for the sanctuary.

On the faith of this treaty alone (for God had commanded them to be destroyed) they lived several hundred years in peace amongst the Israelites, till Saul, forgetting or disregarding the oath, and the treaty, "in his zeal to the children of Israel and Judah," sought to slay them. The supreme majesty of heaven and of earth was provoked at this; and long after, in the days of David, sent a three year's famine upon them, "for Saul and for his bloody house, because he slew the Gibeonites;" and the wrath of God was not turned away from the kingdom till seven of Saul's posterity were hanged as an atonement for the crime.

Now I improve this history.

The Cherokees, Chickasaws, Choctaws, are the remants of Indian nations in these States, that have wasted away before the progress of civilization, and have left their lands to us. *Our Princes*, our Presidents and Senators, have made solemn treaties with them, not only *to let them live, but to protect them;* and have made a solemn *guaranty to them of their country forever.* And now our rulers, like Saul of old, have forgotten, or with awful injustice have disregarded these treaties, and seek to violate them, and to do little less than slay the poor defenceless unoffending Indians. Be it remembered, that these treaties were not obtained at the desire of the Indians, or *by any fraud on their part;* and if our government forget *justice*, the God of heaven will not forget: great wrath will come upon our land. Besides, those Indians are a christian people. How many Baptists, Methodists, Presbyterians, Moravians, are there amongst them; and the efforts against them is a religious persecution,—a persecution against their religion and civilization; for so long as they remained in the savage state they were let alone. But now as soon as the light of mercy beams upon them they must be driven back into the deep shades of the forest, in despair, to go back to heathenism or die. No nation ever did persecute the church of God without being sooner or later visited by the judge of all for it. Now, dear brethren of all denominations, let us lift up our cries to the God of heaven that he would turn the hearts of our rulers, and not let them bring *this great sin* and *great wrath* upon us. "KENTUCKY."

ON THE SUPPOSED EXISTENCE OF THE TEN TRIBES.

The twelve tribes of the children of Israel are visible, and are constantly met with in our daily walks, and I believe are spread over France, Holland, Germany, Poland, &c. and that they are the remnants and actual descendants of the twelve tribes, I think Scripture renders sufficiently clear. At the birth of our Saviour, we read of one Anna, a prophetess, of the tribe of Aser; Paul, the apostle, was of the tribe of Benjamin; Zecharias and his wife were of the tribe of Levi; Joseph and the Virgin Mary were of the tribe of Judah; and in the apostle Paul's eloquent address to Agrippa, there is this remarkable passage, Acts 26: 7—"Unto which promise *our twelve tribes*, instantly serving God day and night, hope to come." Surely there can be no doubt, therefore, but that some of each of the Ten Tribes availed themselves of the permission of Cyrus, and returned to the land of their forefathers. Again, there is a distinction in the forms used by the sacred historian relative to the Ten Tribes of Israel and the children of Judah: The former is designated "outcasts," the latter "dispersed." Outcast, or cast out, the same term occurs in the Apocalypse, when Satan and his angels are cast out, that is never more to be recognized in that character. The prophet Ezekiel foretells the distinction of the Ten Tribes of Judah should be abolished and for ever cease, and they should become one stick in the hand of the Lord. I assume that this prophecy is already fulfilled and accomplished; no modern Jew can now deduce his exact genealogy or point with unerring precision to his particular tribe. Are we not then fully justified in concluding that the present known population of the Jews scattered over the continent and other parts, amounting in round numbers to upwards of four millions, contain in themselves the remnant of the twelve tribes, and therefore there is no necessity of supposing there exists any other vast and unknown body of the Jews but what we are well acquainted with in the present day?—*Evan. Mag.*

From the Missionary Reporter.

INDIANA.

A respectable clergyman of this state under date of Nov. 5th, 1829, writes to the Corresponding Secretary as follows:—

"I think, brother, that the cause of the Presbyterian church is gaining in this state. More ministers are becoming located, and the churches are increasing in members. But many parts, and extensive parts of our state, are in a deplorably destitute condition, as to the gospel ministry. Away from the place of my residence, there is no resident Presbyterian minister nearer than fifty miles. And on some sides the nearest is eighty and one hundred miles distant from this place, and the country is generally settled. I am in the Missionary employ, by the Missionary Society of Connecticut. But it is only a few spots of this wide range that I can occupy. I trust your Board will feel for souls, and for the church in this needy field, and send help."

TENNESSEE.

To the Corresponding Secretary of the Board of Missions.

Rev. Sir,—The New Shiloh Church, Gibson county, West District, directed me to forward $5, to be at the disposal of the Board of Missions. It was thought that justice required us, to present to you the melancholy state of Zion here, (as respects the Presbyterian Church.) There are not less than 17 counties in this District. The climate mild, well adapted the culture of cotton, an abundance of the most productive land. The prospect for health is tolerably good. Its navigable streams afford it advantages rarely to be found. The Tennessee runs through its Eastern bound. The Mississippi bounds the West. The Forked-Deer, Hatchy, Obyen, Wolf and Looshatchy Rivers afford interior navigation. Its population sustains a character superior to most new countries. Its emigration is rapid, several of the counties tolerably populous, and in this vast region only three Presbyterian Ministers. The Rev. David Wier, a man of talents, but troubled by the white swelling, and a large helpless family, and is bound to teach school for a support. The Rev. John Gillispie, quite an old man, and rides but little; and myself born out of due season, *i. e.* no pretensions to literature, and with all, at times a hæmmorrhage of the lungs, and considerably in the decline of life. There are six churches organized. There might be a number of other churches organized could there be supplies granted. There is an increased and solemn attention to religion throughout the District, and numbers raised Presbyterians have joined other churches through necessity. In pecuniary matters we are much straitened. Much of our lands are held by men living at a distance: hence the money paid for lands is borne off. With regard to that active service the church requires in order to its advancement, it appears that we are doing nothing. We want some leader. I have no doubt but an active agent might do much for Zion here.—I think an able, well qualified Missionary would be sustained here. The Methodist, Baptist, and Cumberland Presbyterians are entering the field.—This is a very important crisis to the church in this country. Sabbath schools might be formed, and I think Missionary societies could be formed if there were some active agents sent amongst us for that purpose. Dear sir, the cry for help is urgent in this section of country, as you may clearly see, and has been increased by the gracious outpouring of the Divine Spirit. In Shiloh church there were not less than 40 professed at a Camp Meeting in November last, and some since. They have a Sabbath school for the black people, the most of whom have professed. We have a Sabbath school in Jackson where, I now reside; it is well attended. There are but few in this country, yet I think the attention of the church is more turned to that valuable institution. I hope the Board of Missions will direct some of the Heralds of the Cross to come to the help of the Lord in this desolate part of the vineyard.

Respectfully, your Brother in the Gospel of the Lord Jesus Christ.

PENNSYLVANIA.

Extracts from a report of the Rev. Bunr Baldwin, a Missionary of the Board in the north eastern part of this state, dated Nov. 10, 1829.

A dying daughter's warning to her aged father.

"The young physician whom I have mentioned, together with his three brothers, now indulge a hope. Their sister has just died in the triumphs of faith. On her dying bed, she sent an urgent request to her aged father, that he would search again, and see whether the doctrine of universal salvation is taught in the Bible, saying that she wished him to be told that she had found it a crumbling basis for a dying sinner to build his heavenly hopes upon. These brothers for years have advocated the doctrine of Universalism, but have now renounced it as a delusion of the arch deceiver. Their change of sentiment has created some alarm among their former associates. And if I mistake not, there are numbers in this place who begin to question the truth of their system.

2d Sabbath in October—Attended two services in the day time and a prayer meeting in the evening. The weather was extremely unpleasant and stormy. On Monday evening attended a prayer meeting at Mr. G's. It was a solemn and interesting meeting. At the close, I requested those desirous to converse on the subject of religion, to tarry a few moments, when every individual present took their seats. I then commenced a conversation with every person present, excepting those I had conversed with previously. At this meeting, I found three or four others under conviction, that I had not before heard of.

Visited on Tuesday—Found two families where my visits were attended evidently with a divine blessing. Preached in the evening. On Wednesday I intended to have visited, but ill-health prevented. Lectured in the evening at a Mr. B's.

A Universalist Church opened to a Presbyterian Missionary.

3d Sabbath in October.—As the Methodists had made an appointment at our usual place of meeting, the Universalists permitted us to occupy their house of worship. Numbers were present who have rarely been seen at a Presbyterian meeting, and appeared serious. In the evening preached to the young people. The house was crowded to overflowing. It was a solemn season, and one of great interest. Took up a collection during the day of $1 58.—Visited on Monday. On Tuesday I met a number of the church at Deacon G's. for fasting and prayer. It was a profitable service, I trust, to us all. The sisters, in giving a relation of their experience, spoke with much feeling.

During my labours in this place, I have circulated a large parcel of religious tracts, some of which have been attended with evident benefit, and I believe have been the means of awakening, or at least, of deepening religious impressions which had been previously made. Particularly I have taken pains to circulate Kittredge's Address, and Humphrey's Parallel, in order to prepare the way, before I leave the place, for forming a Temperance Society.

OHIO.

Extracts from a report of the Rev. D. C. Allen, dated Maryville, Union county, Ohio, Nov. 16, 1829.

A solemn warning to the profane.

"Sept. 19th. To-day, a man was thrown from his horse while running a race, near Milford, in this county, and nearly killed!

21st. The man who was thrown from his horse on Saturday, is still alive, but very much injured. This man is about 45 or 50 years of age, and notoriously wicked. As he was mounting his horse for the race, he uttered a speech too shocking for repetition. He started; his horse

soon ran out of the path and threw him against a tree. He was taken up nearly lifeless. Medical aid was soon present, and while the physician was bleeding him, he cursed him, and inquired if he was going to kill him? Although a professed Universalist, he called mightily upon the Lord for mercy.

From the Education Register.

"Much has lately been done, and is still doing, for putting the Bible into the hands of all who are able to read it; and for teaching those to read it, to whom it has heretofore, on account of their ignorance, been a sealed book.—This is as it should be. Too much has not been done: nay, much remains to be done; and we should deprecate the idea of saying or doing any thing to lessen the exertions, or the zeal, manifested in dispersing far and wide the volume of inspiration. But we do verily believe that, as the human mind is apt to be engrossed by a favourite object, to the exclusion or neglect of other objects as important as that which it regards, so it has happened here. A zeal to disperse *the written word* has, with many, prevented a due concern and proper exertions to provide for *the preached word*. This is not as it ought to be. 'These things ought ye to have done, and not to leave the other undone.' Let us never forget that the preaching of the word is the ordinary means instituted by God for giving efficacy to the truths of revelation. Those truths are reposited in the Bible. But in order to their practical and saving application, (always under the influence of that Holy Spirit, whose operations alone can render them effectual to salvation,) they must be drawn out of the Bible by the preacher of the gospel, and explained, inculcated and enforced by oral addresses.

"That this is the ordinary way in which revealed truth becomes the power of God unto salvation, is manifest from all experience, as well as from the scriptures themselves. Instances there no doubt are of individuals who have been converted unto God by merely reading the Bible; and it will ever be the delightful fountain from which the people of God will constantly and immediately draw the water of life, and the unerring test by which they will try every doctrine. But if an instance should occur, once in a century, of a religious awakening begun by reading the scriptures and other good books, we doubt if a single instance can be pointed out in which the good work has *proceeded far*, without the preaching of the word. Indeed, with very few exceptions, it is the preached word that both begins and carries on this work, *among the mass of the community*."

A TEMPTATION TO MINISTERS.

[From the Rev. Z. S. Barstow's ordination sermon at Acworth.]

Another thing, which is suited to divert the Christian minister from his work, is, anxiety concerning his worldly circumstances. Though he is not anxious to lay up treasures on the earth, because he is seeking a heavenly inheritance; yet he has the feelings of *an honest man!* He dreads the thought of being called to meet a just debt, when there is nothing in his hand. He has, too, the feelings of *a husband and a father;* and he wishes to provide for his own. The wife of his bosom, and the children of his love, are dear as the apple of his eye. And yet it is not in his power to do for them what conjugal affection and parental tenderness seem to require. He sees his expenses continually increasing, and his means of meeting them growing more uncertain. And it would be strange, indeed, if an *honest man* could view this state of things without emotion;—if he could see the tide of events carrying him on to bankruptcy;—if he could think of leaving his wife a widow, and his children fatherless, with nothing to sustain them,—and yet experience no sinking of his spirits!

Things of this nature will steal in upon his mind—will haunt him, with all the fearfulness of *dire reality*. And how can he prosecute his studies, and illustrate truth, with the energy and devotedness which parochial duty demands? How is his zeal damped, and the fervor of Christian affection chilled by these unpropitious blasts! How is his hand of charity contracted in every muscle; than which scarcely any thing has a worse effect upon the sacred profession!

But in some cases, anxiety concerning secular affairs does even more than this. It changes the minister into a *mere farmer*—to gain his daily bread, by cultivating the soil—to "do the business of his people instead of his own." And where this is not the case, it often prevents the acquisition of those books, which are necessary to study to advantage, and to enforce the gospel with success. Hence, instead of powerfully exhibiting the great doctrines and duties of religion, and making strong appeals to the conscience—"as though God did beseech by him,"—he becomes dull and insipid; tells the same story for the fiftieth time; and lulls his people into such a state of apathy, that nothing but the seven last thunders can awake them!

Oh how ruinous, both to minister and people, is such a state of things! Better far, to abandon his place, than to destroy his people, and thus prove treacherous to the Lord. And, as the only effectual antidote to this evil, let a minister do what he can by discretion and economy to avoid straits; and then, if he cannot be sustained, let him go where he *can earn his bread*.—But let him never be diverted from the high duties of his office. Oh no! "The laborer is worthy of his hire;" and the cause of Jesus is too precious to be sold "for a morsel of meat!"

TAKE CARE OF YOUR TIME.

Would you perform the duties of the ministry with success, *take care of your time*. There are some ministers, who are always behind the time; and they are always in a hurry. They are exceedingly pressed with duty; and their business drives them as with the lashes of a master. Consequently they do nothing, as it should be done. They cannot meet the exigencies of the present moment, because the duties of the past are on their hands. Thus they lose the opportunities for doing good, as they continually occur; and all their life time they are missing the aim. To use a colloquial expression, failing to "take time by the forelock," as he comes up, all their actions and pursuits are literally *extempore*.

Make, then, such an arrangement of your business, as that there may be "a place for every thing, and every thing in its place." Be punctual at the moment of every apointment; and never let those who are half an hour behind the time filch from you that half hour. Feel that you have no time for *sauntering;* and make others feel it by standing up directly to the work. He that should expect to get his people together *by waiting for them*, may justly be compared to the countryman who waited "for the river to run by!"—*ib.*

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, FEBRUARY 10, 1830.

THE SOUTHERN INDIANS.

Great excitement prevails through the Union in consequence of the late legislative proceedings of Georgia, and of the sentiments expressed by the Executive of our national government in relation to Indians residing within the *described* limits of the state of Georgia. The object of Georgia is, if possible, to get the Indians to move away and leave their lands to them, but if they remain to take possession of their unoccupied lands and to bring them entirely under their own laws and regulations,—regulations, which treat them as completely savage and wild—admitting them to none of the rights and privileges of citizens. These Indians have ever been free and independent. Their land they hold by the best of all titles, *uncontested possession from time immemorial*. They have been acknowledged as independent nations by our general government. With them we have formed treaties time and again, guaranteeing to them the undisturbed possession of their domain, and giving them the most solemn assurances of our protection and friendship. In view of these facts what part should our government take towards these nations? Are they to be given up a prey to the cupidity of their white neighbours? Having made great advances in civilization, and embraced christianity, are they now to be forcibly driven from their homes, or divested of their independence and much of their land, without any equivalent for either? Their weakness and ignorance will form no apology for injustice and wrong on our part. True, the tribes in the northern states have uniformly decreased and some of them have become extinct.—What then, shall we lay violent hands on these southern tribes, and hasten their destruction? Under the fostering care of our government, and with the advancement they have made in the arts of civilized life, if undisturbed, they give promise of perpetuating their name and race, and thus preserving to future generations at least one living memorial of the numerous tribes, that originally inhabited this western continent. Having adopted our religion, our laws, and our customs, and having our plighted faith for their protection, they ask for justice. Can our republican nation deny them this!

AFRICAN COLONY IN CANADA.

In consequence of some oppressive regulations adopted by the state of Ohio, in relation to free blacks in that state, a company of them to the amount of 700 have purchased land, and formed a settlement in Canada. By additions from other quarters their colony already amounts to 1000 or more. An agent has been deputed by them to wait on his majesty, the King of England, to make to him a representation of their wants and wishes, and obtain more land and such privileges and immunities as shall render their colony inviting to their brethren, who are scattered through the different states of the Union.

We fear they will find it too cold. Africans are not adapted to such northern latitude. Few are seen in Vermont, Maine and northern part of New-York. The torrid zone is most congenial to their constitution and habits. The colony of Liberia on the western coast of Africa, about 5 degrees north of the line, holds out the most encouraging prospects to our enterprising free people of colour. There they are not pinched and frozen by six months of winter, and all the fruits of their summer labour consumed in the mere subsistence of themselves and their domestic animals through the bleak season of snow and frost. The rich productions of the earth spring up spontaneously, and grow with a luxuriance unknown in the most fertile parts of our country. The colony is established. It is flourishing in trade and agriculture. And it is intended to be a *free* and *independent* nation. They have schools. *All their children* are taught to read and write.—The mechanic arts, trade, the learned professions, and the business of government are carried on *by themselves*. Colour does not disqualify for offices of honour, trust or emolument.

Were I a son of Africa, and at liberty to choose for myself, I would try my fortunes there, where I could live and die a *freeman*, and if I had children could leave them in a land of freedom and *equal rights*. Q.

THE CALVINISTIC MAGAZINE.

The January number of this work is published, and contains No. II. of the Western Pilgrim.

In this number the Pilgrim enjoys a vision and overhears the conversation of an assembly of Angels of light, "each detailing what he has seen of the dealings of God with man." The subject matter of their narrations is the original character, and the fall of our first parents, the introduction of the first saint into heaven, the destruction of the world by the deluge. These subjects are embellished by the writer *ad libitum*. The style is highly poetical—or rather poetry itself. One cannot read these pieces without being reminded of Milton, Klopstock, and the author of Telemachus.

From the Illinois Pioneer.

A CIRCUMSTANCE.

Mr. Pioneer.—Although I have made no report lately, through you, I have not been idle. In one of my rounds, not long since, the following dialogue occurred, and I hasten to send it through you to head quarters. I hope all the scouts will be on the alert; and that every movement of the enemy may be strictly noted—Moreover do you Mr. Pioneer, be diligent in your vocation; and cease not until all rubbish is removed, and the way made plain.

It may be proper to tell you that one of the persons engaged in the following conversation, appeared to be an awkward, longsided youth, equipped for hunting—and wearing a countenance of listless vacuity; although I sometimes fancied I saw an arch expression in his eye, as his face happened to turn towards the place where I lay: The other piqued himself on his reasoning powers, and looked with sublime contempt on those who rested their belief on the *force of* evidence.

Hunter. I say, stranger, what's that'ere thing you've got in your hand, that looks so speckled like?

Reasoner. This! It's the "Free Inquirer."

H. The what!—I tell you what, mister, you needen't think to throw your flings out that way at a fellow. If I did ask you a question, it was a civil one; and you need'nt think to nick-name a body the free inquirer for it. We are used to making free in our country.

R. You are mistaken in my meaning. It was this paper I called the Free Inquirer, not you.

H. Hay! that thing?—What'd'ye call it? a paper and free inquirer too! Now if that an't funny I dont know.

R. Yes, a paper. A newspaper called the Free Enquirer.

H. More yet! Paper, News-paper, and Free-Enquirer. Have you any more names for it?

R. O Yes! several more. But I see you do not understand me, and I must explain. This thin, white sheet is called paper—feel it—These black marks are letters printed on it, and we read the words that they make when they are put together.

H. Read! O! I mind now; mammy used to tell us, that, in the settlements, people went to school and larned to read; and she said how daddy and her could'nt read, and that was the reason they did'nt take any books with'em when they moved out on to the range. But I never heard a bout news-papers, and Free Enquirers.

R. This is a book, (showing one;) see, it is made of paper like this; but then it is folded up and bound between paste boards, and covered with leather, so as to keep it safe.

H. Well now, stranger, since I find you did'nt mean to make fun of a body, I hope you wont take any pride in what I said; and I'd like to know more about that paper, as you call it—What's it for?

R. Its a news-paper, published in New York to expose the superstitious notions that prevail about religion.

H. How does it do that?

R. Why, it comes right out and says that all religion is nonesense, and religious people are all fools or hypocrites.

H. I dont understand that somehow. There was John Davis that used to be a roarer to fight, and git drunk and swear, and play cards: and he went away off to a camp-meeting and got religion; and ever since then he's the civillest, best behaved, soberest honest fellow all about. And he's no fool, neither; I can tell you. I reckon if you were to hear him talk you'd think so.

R. Psha! it's all delusion—all a pack of nonsense: I tell you.

H. Well now, I'd like you to tell me what made him leave off his old capers all of a sudden.

R. The fellow got frightened by their screaming and shouting.

H. I dont think so. He's not so easy frightened, though he wont fight now; but I seed him one day in a fix that I reckon you would'nt like to be in. Every body else seemed scared but him, and he wasn't no more afeard than you are now.

R. Ah yes, I know they have courage enough about common things; but they are afraid of the devil, and hell, and all that.

H. Why, stranger! see here now; a'nt you afraid of the devil?

R. I!—nonsense:— there is no devil.

H. Hay!—No devil! How do you know?—

R. Know!—did you ever see the devil?—

H. No. But I never seed every thing.

R. Did you ever see any body that had seen him?—

H. No. But John Davis says the bible says there's a devil. You know, I suppose, what he meant by the bible.

R. John Davis is a fool, and the bible is a pack of lies.

H. Hallo! stranger, you'd better not call John Davis a fool—I tell you he an't no fool, and he'd lik you in a minute—that is if he'd fight. But he's a clever fellow, any how, and I won't hear him abused behind his back.

R. I didn't mean to abuse him—you must not mind such expressions. I only want to convince you of the folly of religion.

H. Well then, you may go on. I begin to feel curious to know how you found out the bible was a pack of lies.

R. If you could read the Free Inquirer you'd see.

H. Does that say so? How does that know?

R. Why, Mr. Owen and Miss Wright and Mr. Jennings carry on the paper, and they go on to prove that there is no God, and so the bible can't be true, because it pretends to be the word of God.

H. No God! No hell! No devil! Hurray. May be I wont have a frolic. Why then a body may git drunk and swear and fight, and if he should kill a fellow it will be no great matter. But stop: How do they know! I don't like to be cheated.

R. Why they say its just a superstitious notion that people have. No body ever saw God; and people can't be expected to believe *contrary* to the evidence of their senses.

H. No, to be sure. But then John Davis says, the bible makes out that God made the world. If there an't no God, who did make the world!

R. Make the world, indeed. How do you suppose he'd go about to make the world?

H. I don't know nothing about it. I ask'd you to tell me how the world come if God didn't make it.

R. Come! it didn't come: it always was.

H. How do you know that!

R. Why, Reason teaches us so. If their worn't something always how could any thing ever happen to be!—

H. That's what I don't know. And I'll tell you another thing I don't know. If this world always was, without any maker—Did it make itself!

R. Make itself! ha, ha, that's a good one. Why don't you know that the earth is dead matter!—It couldn't make itself nor any thing else.

H. Well, so I should judge—and if it couldn't make any thing because it an't alive, I wonder how it could change so much. The water runs—trees grows—leaves falls and puts out again—fire burns up a heap of truck—beasts and birds and fishes and mankind too, lives and dies, and nobody makes 'em. I can't understand that. They didn't always be, I know.

R. That's only the fortuitous concurrence of circumstances.

H. The what?—

R. Why, its—its—it just happens so.

H. Its a queer sort of fixen, any how. I wonder if such things as this here rifle ever just happened so, without being made. Where did you say that ere Free Inquirer come from!

R. New-York.

H. Who did you say made it!

R. I didn't say who made it. Mr. Owen, and Miss Wright, and Mr. Jennings write the pieces in it.

H. Let's look—is that write-hand!

R. No this is printed.

H. How! is it printed and wrote too, and not wrote neither! you're a droll fellow.

R. I must explain to you. The lady and gentlemen I spoke of write pieces and then get the printers to print them,

H. What is printing? How is it done!

R. They have the letters cut on little pieces of lead (made hard somehow,) these they call types; and they pick them up, letter by letter, and put them in order so as to make words—and these are arranged into sentences; and so on till they get all these letters set up to make one side, then they put them up in particular order on a flat stone that's fixed in the printing press. Then they black the types and lay the paper on and press down a flat board on them, and so they make it look like this side. Then they put up the same types in a different order to make different words, and go through the same work to print the other side.

H. What do you call a letter? let me see.

R. These are large letters at the top. That's the title. These small things are all letters.

H. What! is that little tiny thing a letter!

R. Yes.

H. And do they pick'em up one by one and fix'em so as to make all that whole paper!

R. Yes.

H. Now, mister, I want to ask you a few questions. Did you ever see New-York!

R. No, I am a western man.

H. Did you ever see that woman and them men you talk about!

R. What? Miss Wright and Mr. Owen and Mr. Jennings!—No.

H. Did you see the folks make that paper, and print it.

R. No. I tell you.

H. How do you know they did it then!

R. Can't I read!—It says so here.

H. May be it lies. How do you know it don't lie!

R. How do I know it don't lie! I know it don't. Do you think I'm a fool!

H. If you aint you can tell me what I ask you. Its a plain question. How do you know there is such people as them there!—How do you know there is such a place as New-York!

R. Why the fellow's crazy. How do I know there are such people as Miss Wright, and Mr. Owen, and Mr. Jennings, when I've heard so much about them: and see their writings every week. Can't I believe my eyes!

H. Yes: but that's the thing I want to know. How can you prove that they did write them things!—To come right out, how can you prove that that paper was printed!

R. Why, I know it was; it couldn't make itself.

H. Yes, I know that: but then couldn't it *happen* so!

R. No. What nonsense. I read about printing; and this is what they make by printing.

H. As far as I can see you don't know but what it grow'd.

R A newspaper grow! What an absurd idea.

H. I don't see but it might *happen* without a maker, as easy as all this world, any how.

Here the dialogue ceased, and I came away. AN OLD SCOUT.

From the New-York Observer.

ABSTRACT OF DR. EDWARDS' ADDRESS

Before the American Temperance Society, at their annual meeting in New-York, December 30, 1829.

Dr. Edwards observed, I should not detain the audience at this late hour, were it not for fact that the temperance reformation meets an obstruction, which—if it can be done, by pouring light and love on the public mind, the only means to be used in this case,—the friends of temperance are exceedingly anxious to have removed. That obstruction, sir, is brought to view in the following resolution.

Resolved, That as the use of distilled liquors is injurious to the social, civil and religious interests of men, the traffic in them, as an article of luxury or living, ought to be abandoned, especially by every Christian throughout the world.

The correctness of this conclusion, Mr. President, depends on the correctness of the premises. If ardent spirits are injurious as an article of luxury or living, it follows of course that the traffic in them ought to be abandoned, especially by every Christian throughout the world. For what, Mr. President, is a Christian! in the sense of him "who though he was rich, yet for our sakes became poor, that we through his poverty might be rich;" and who said, "If a man love father or mother more than me, he is not worthy of me; and if a man love son or daughter more than me, he is not worthy of me; and whoso taketh not up his cross and followeth me, cannot be my disciple:" that is, cannot be a Christian. Who then is entitled to this high and holy appellation? He that has been redeemed, not with corruptible things as silver and gold, but with the precious blood of God's own dear Son; and from a bondage too, not to an earthly tyrant, or for the fleeting moments of mortal life, but from a bondage to sin and satan, the duration of which will be eternal; and redeemed for the purpose of being transformed into the divine image and raised to a throne of glory, to shine as a star of the firmanent and as the sun in his strength forever. And he is a man who feels this, and is constrained by it to live not unto himself, but unto Him who died for him and rose again; who is on the right hand of Majesty on high, thrones and dominions and principalities and powers being subject unto him. And he is a man, who has resolved and covenanted, whether he eats or drinks or traffics, or whatever he does, to glorify God and to do good, and good only, to all as he has opportunity, and to the utmost extent of his power. He is a man, sir, who is committed, unalterably committed, to the eternal promotion of the holiness and happiness of God's kingdom; and who has covenanted that this shall be the tendency of all his employments. Now I ask, sir, whether the making and vending of distilled liquors tends to the accomplishment of this object?

What, sir, are distilled liquors, when separated from the water that is in them? They are a poison; and they cannot be taken without disturbing the functions of life. Some of the most learned, intelligent and respectable physicians in the world, say, that for a healthy man they are no more needful than arsenic, corrosive sublimate, or opium; and they cannot be taken habitually by any man, without diminishing his strength. The taking of these liquors creates a disease, as real as that of a dropsy or a fever, and the manifestation of the disease is a hankering after that which caused it; and the more its victim uses, the more he seems to himself to need, and the more wretched will he be if he does not obtain it. And if he does obtain it, and use it, he will be still more wretched, if he does not use more and still more; and thus he is induced voluntarily to increase the fire which consumes him, and to render more intense the flame which no man can quench. Hence the tendency of his course, like that of rebellion against God, is to be eternal. For though its horrors thicken upon him in ten-fold blackness, its temptations thicken also, while the inclination to withstand them constantly diminishes; and the providence of God, as well as his word, writes upon it, forever and ever.

And hence the reason too, why this destructive element, which once might not go abroad without the prescriptions of a physician; the approach of a single barrel of which to our shores, before the people began to use it, threw a whole town into consternation; after they began to use it, increased and increased, till we as a people had come to the awful condition of using from fifty-six to sixty million gallons a year, amounting to four or five gallons on an average to every man, woman and child in the country. And although it caused a loss to the consumers of a hundred millions dollars a year; was increasing more than four-fold, the pauperism and crimes of the country; caused the loss of reason to one-fourth of all the maniacs in the land; and was probably the cause, according to the testimony of physicians, of more than one-third of all the diseases; was the means of bringing to an untimely grave, annually, more than 30,000 people; and was ruining for eternity, multitudes of the souls of men—the least of whom is worth more than all the wealth of creation; yet the cry was for more, and more. That thirst which the use of this element created, cried continually: Give, give; and seemed as if it would never have enough. Now I ask, sir, whether it is right for Christians to traffic in an article, the tendency of which is to such overwhelming evils! Are they by doing it promoting the cause of holiness, and assisting to extend and perpetuate the reign of God our Redeemer, over the hearts and minds of men! Is the language of their actions, and the effect of their business, while doing it, Glory to God in the highest; good will to men!

If at the close of the American Revolution, the practice of using ardent spirits was one-third as prevalent in proportion to the population, as it was in 1826, and if it increased uniformly up to that time, it caused a loss to the people of this country of more than eight hundred millions of dollars; and brought down to an untimely grave more than 800,000 people. But when we look at this evil in the mass, sir, it is too mighty to be apprehended, and to make a distinct impression. To have any adequate conception of it, we must examine it in detail. And could each hogshead of rum which a Christian sells, come back; and as he enters his closet, whisper in his ear, and tell him of the wives which it has made widows, and the children which it has made orphans, he would start back from the traffic as from the pit of perdition.

Here Mr. E. related a number of striking facts illustrating the misery occasioned by ardent spirits in towns through which he had recently travelled, and then continued as follows:

Yes sir, it has made women more than widows, and children more than fatherless. It has caused them to witness a living death in husbands and fathers, perpetually before their eyes. Now is it right, sir, for Christians to be furnishing the means of destroying thousands and thousands, husbands and fathers, and wives and children? Should a foreign enemy land on our shores, and march through the land cutting down thousands and thousands, would it be right for Christians to furnish the means for this destruction? Would it

be right for them to receive consignments of cargoes from the country from which the enemy came, and furnish them for the sake of pecuniary profit!

But it might be said, that others would furnish them, if they did not; and they might as well have the profits as others. And suppose this were true, sir, would it be right for them to furnish? Others will carry on the abominable traffic in human flesh and blood, if Christians do not. Is it therefore right for them to do it? Ought it not to be abandoned, especially by Christians in *this* land? We, sir, are making the momentous experiment before the creation, whether it is possible for a nation of freemen to govern themselves. And if this experiment is successful, the light and glory of free institutions will beam from this land over the whole world. But it is not more certain, sir, that day and night, summer and winter, seed time and harvest will not cease, than it is that without public virtue, the free institutions of this country cannot be perpetuated; and there is no sure foundation for public virtue but in that holiness, of which Christians are to be "living epistles seen and read of all men." Now does the traffic in ardent spirits tend to increase this holiness in them or their fellow men? or that public virtue which results from it?

What say the records of our criminal courts? According to the testimony of your late District Attorney, of the 5,000 crimes which are prosecuted in this city, annually, three-fourths of them have their origin in intemperance. Of the 30,000 who testify in these cases, one-half are under the influence of intoxicating drinks, when the crimes about which they testify were committed. And it is stated that of thirty-nine prisoners found in one county-jail, thirty-five of them were intemperate; and of the prisoners in a state prison nine-tenths of them were intemperate. And it is the testimony of judges and jurists throughout the land, that probably three-fourths of the crimes prosecuted in our courts of justice, are connected with intemperance. Now is it right, sir, for Christians to furnish that which unfits the mind to be governed by law! which leads to such a vast increase of crime, and thus endangers beyond almost every thing else our free institutions?

But, sir, were it a loss of a few hundred millions of property merely, or the destruction of a few hundred thousand lives; did it tend to destroy merely the free institutions of a country, or the temporal prosperity of a world, I could bear it, if it made men holy and fitted men to dwell with God in that world of light, where they need not the sun nor the moon, but where the Lord is their light, and the Lamb their eternal glory. For all these temporal calamities would soon be swallowed up and lost amidst the splendors of that eternal day. But when I see it, sir, darkening the understanding, searing the conscience, hardening the heart, and putting out the light of God in the soul: when I see it rendering sinful men still more sinful, and chaining them in eternal bondage to the devil; ripening them for an eternity of sinning and an eternity of suffering, in that bottomless abyss, in which the last glimmering of hope flees away: it is too much to bear. And if Christians after they fully examine the subject, and under the blaze of light which God in his Providence is now pouring upon it, will still continue the traffic of these destructive poisons, I hope every individual will offer up that petition of the Son of God, when he bore their sins in his own body on the tree; "Father forgive them, for they know not what they do." They are hindering the progress of the reign of the Redeemer, and preventing the efficacy of the means of grace.

Men may unite, sir, with the Bible Society, that noble institution, that organ of divine communication to the nations, and put a Bible on the shelf of every family in the country: and they may furnish ministers till not a town shall be destitute; and they may carry a Tract every day to every individual in the land, yet let those individuals continue habitually to use distilled liquors, let them live and die under their power, and the smoke of their torment will ascend upward forever and ever.

We have no means, sir, God has appointed none, which can be expected to illuminate and purify the minds of men, while they continue under the power of these destructive poisons. Here and there one, indeed, may be snatched as a brand from the burning, and breaking off the use of that which was destroying him, may be saved from the second death; while the great mass of minds, as long as they continue under its power, will go down, unilluminated and unsanctified, to the world of wo. But let every Christian in the land abandon the traffic in distilled liquors, and every sober man in the community cease to use them, and intemperance and its abominations may all be done away; our children may come forward into society without ever dreaming that intoxicating liquors are needful, and be such a generation as the world never saw.

Nor will the effects of this reformation be confined to this country. From this Mount Zion of the world, a light will go forth to illumine the nations. I hold in my hand, sir, a pamphlet, just received from England, calling upon Christians throughout the British empire to awake in the cause of temperance. A letter received a few months ago from a gentleman in Scotland says; "We look with delight and wonder upon the benevolent operations of the Christians in America, and there is one thing which, to us in the old world, is new, and which we never thought of, and that is your Temperance Societies." But though it was new then, it is not so now. A society has been formed in Scotland and another in Ireland, and Christians in England are consulting upon the formation and spread of them through the kingdom. Let Christians, sir, throughout the world abandon the traffic, and all sober men do their duty, and intemperance and its abominations shall vanish from off the globe. Then God shall dwell with men, and men shall dwell in God, and voices be heard saying: "Hallelujah, for the Lord God omnipotent reigneth."

From the New-York Observer.

INTEMPERANCE A CRIME.

Some have thought that intemperance is strictly a physical malady, and the urgent desire for strong drinks, like fever, originates in morbid material changes, which, like other diseases, are to be restored by internal remedies; that little ignominy should attach to the drunkard, and moral treatment is of minor consideration. On the like principle, stealing may be regarded as a physical malady, meriting pity rather than blame. The thief longs, most ardently, for gold; his feelings are truly distressing without it; and thus, by a sort of physical necessity, arising out of a morbid condition of mind, he is impelled to take it, just as the drunkard is driven to swallow rum to satisfy his morbid desires. But in fact no strength of desire, whether natural or artificial, is a valid excuse for doing wrong.

Intemperance is a *crime*, striking deeply at the root of all peace and good order in society. Its effects are not confined, as some foolishly assert, to the individual. The common expression that a drunkard is an enemy to none but himself, conveys a falsehood. Intemperance is more injurious in its effects upon society than many crimes which receive the severest penalties of the law. There is scarcely a vice that does not follow in its train. Calomel and phlebotomy will never eradicate from the mind of the thief his unlawful desires. And I feel convinced that, should the opinion ever prevail that intemperance is a disease, like fever, mania, &c. and no more moral turpitude be affixed to it, drunkenness will spread itself even to a more alarming extent than at present. L.

REVIVALS.

Morgan, Vt.—Extract of a letter from the Rev. J. S. Clark, to the Secretary of the Vermont Domestic Missionary Society, dated Dec. 16th:—I am now through the goodness of God, able to communicate intelligence, which I am sure will give you joy. The Lord has at length visited us with a shower of his mercy. He is working wonders amongst us. A goodly number have, in the judgment of charity, recently passed from death unto life. Many more are now seeking the Saviour sorrowing. The work is silent, yet deep and effectual. It appears still to be progressing with increasing rapidity and strength. Truly it is the Lord's doing, and it is marvellous in our eyes. We rejoice greatly, but with trembling. O that Jehovah would continue to revive his work.—*Ver. Chron.*

Jay, N. Y.—We are pleased to learn that the glorious work of divine grace, which we recently noticed as having commenced in Jay, is still progressing. Br. Wm. Storrs, pastor of the Baptist church in that place, writes under date of Dec. 16, that several are rejoicing in hope of pardon, eleven have been baptized and a number of backsliders restored. —*Vt. Telegraph.*

Fairfax, Vt.—We learn that there is at this time a pleasing attention to religion in the northeast part of Fairfax, where Br. Daniel Sabin labours one half of the time. He has lately baptized six on profession of their faith in Christ. Their meetings are solemn and interesting.—*Ib.*

Plattsburgh, N. Y.—We are happy to learn from one of our correspondents, that the revival in Plattsburgh still continues. Since the first of September, 26 have been added to the Baptist Church, and eleven stands as candidates for baptism.

Madras.—Mr. Carver, Methodist Missionary says—a holy influence seems to be increasing in Madras. The several congregations are increased in every place.—*N. Y. Herald.*

Ceylon.—The Methodist Missionaries at Columbo, are labouring successfully, particularly among the soldiers at the fort. A corporal of one of the regiments is a class leader.—*Ib.*

At Providence, South-Carolina, a church of about one hundred members has received more than half this number, the past year, from the members of the sabbath school in that place.

FATAL DELUSION.

A handbill has just been sent us by a friend in Congress, bearing this title, in which the writer undertakes to show that it is *a fatal delusion* to imagine that there is no danger of a union of Church and State. He considers that the numerous sects of Christians in our country afford no security against the establishment of some predominant one; and that the Methodists must be blind to be aiding in the accomplishment of their ruin; by lifting, we suppose, their voice with others against Sabbath mails, and the election of avowed infidels and immoral men to public offices.—*Philadelphian.*

PTBLIC MEETING.

In the city of New-York, a public meeting was held on the 22d of Dec. last, at which one "Preserved Fish" was chairman; the object of which was to prepare and publish an address, setting forth the ruin of our civil liberties and the unhallowed union of Church and State which must take place, if Congress should repeal their law by which they have required the mail to be transported and opened on the Sabbath: and to call another meeting on the 28th of the same month.

The report of the Committee published apprehends terrible evils likely to result from Sabbath Schools, Tracts, a "Christian party," the "Pioneer line of stages," and the observance of the Sabbath by the proprietors of steam-boats and canal packets. Especially "Preserved Fish" is afraid that the Presidential chair may be filled with men whose minds have been moulded and formed under the influence of Sabbath schools. Fellow citizens, how dreadful would be such an evil!—*Ib.*

PROPAGATION OF POPERY IN THE WEST.

The United States Catholic Miscellany says—

"The Rev. Mr. Reze, Vicar General of the Bishop of Cincinnati (Ohio,) in the United States of America, has departed to Havre, where he is to meet some priests who have devoted themselves to that mission. The Rev. Frederick Reze was born at Hildesheim, in Germany, and educated at the College de Propaganda in Rome; previous to his being a candidate for orders, he was in the Hanoverian army in 1813 and 1814. He has been successful in France in procuring aid for the mission of Ohio, but he has in Vienna established a society to aid the progress of truth, and in Munich, the King of Bavaria has become a protector of a similar association."

From the above, says the Connecticut Observer, it appears, that a new supply of Roman Catholic priests is preparing to enter the valley of the Mississippi, and the Vicar General of the Bishop of Cincinnatti, himself a pupil of the "College de Propaganda in Rome," has gone to consult with them previous to their entering on the mission. But another fact of more importance is pretty clearly intimated in the extract. It has more than once been stated that the crowned heads of Europe would make almost any sacrifices to bring this country under a similar form of government. So long as the example of the United States is held out before the world, the subjects of monarchical governments will have a hankering after the liberty enjoyed by republicans. And it has been suggested that the monarchs of Europe would hope, by the introduction of the Roman Catholic religion into this country, to effect their object. One thing appears to be certain. The King of Bavaria, a Roman Catholic, has become the head of an association to diffuse the religion of Rome in this country.—Vienna, too, the metropolis of a Roman Catholic empire, is preparing to pour out her treasures for the same purpose—and Roman Catholic France unites in the project.

SECULAR SUMMARY.

GREAT NATIONAL ROAD.

The committee on internal improvements have introduced into the House of Representatives, a bill providing for the construction of a road from Buffalo, N. Y. to New-Orleans, by way of Washington City. It authorises the President to appoint commissioners to examine the route, make a map of it, and estimate the cost of constructing the road. If it should be found not to exceed fifteen hundred dollars per mile, he is to have it commenced forthwith. The Bill has not yet been acted upon. Should this work be undertaken it will help to dispose of our *surplus funds* without a division of them by Congress among the several states and territories.

THE STEAM ENGINE.

The following animated description of the powers of the steam engine is from the pen of Dr. Arnoldt, in his works on the Elements of Physics. "In the present perfect state of the steam engine, it appears a thing almost endowed with intelligence. It regulates with perfect accuracy and uniformity the number of its strokes in a given time, and counts or records them, moreover, to tell how much work it has done, as a clock records the beats of its pendulum; it regulates the quantity of steam admitted to work—the briskness of the fire—the supply of coals to the fire. It opens and shuts its valves with absolute precision as to time and manner; it oils its joints—it takes out any air which may accidentally enter into parts that should be vacuous—and, when any thing goes wrong which it cannot of itself rectify, it warns its attendants by ringing a bell!—Yet, with all these talents and qualities, and even when possessing the power of 600 horses, it is obedient to the hand of a child. Its aliment is coal, wood, charcoal, or other combustible; it consumes none while idle—it never tires, and wants no sleep,—it is not subject to malady when originally well made, and only refuses to work when worn out with age. It is equally active in all its climates, and will do work of any kind;—it is a water-pumper, a miner, a sailor, a printer, a cotton-spinner, a weaver, a blacksmith, a miller, &c.; and a small engine, in the character of a steam-pony; may be seen dragging after it on a rail road a hundred tons of merchandise, or a regiment of soilders, with greater speed than that of our fleetest coaches. It is the king of machines, and a permanent realization of the genii of eastern fable, whose supernatural powers were occasionally at the command of man."

A Prodigy.—Curiosity induced rs recently to visit an exhibition of human deformity, in the person of a girl, who has been for some time publicly exhibiting herself in this county. She calls herself Pauline Snyder, a native of Ohio, and nineteen years of age. She was born *without arms*—one of her *feet is joined at the knee*, and there are but *four toes* on each foot, with which she sews, knits, and cuts with an ease and dexterity that astonished us. While we were present she picked a needle from the floor and threaded it with apparent ease—her face is expressive of intelligence, her deportment modest, while she appeared contented and even happy.—*Belvidere Apollo, N. J.*

A two Headed Girl

Lately arrived at Paris, from Sardinia, and excited great attention. This unfortunate being had two heads; two hearts enveloped in one pericardium, or covering for the heart; two stomachs, and two sets of bowels generally, until they met and became one in the lower portion of the abdomen; two livers united together, and a double uterus. The right side was called Ritta and the left Christina. It died in Paris. The Sun says,

"Thus all the hopes founded by modern physiology on the observation of the phenomena likely to result from this double organization, if life had continued longer, are now annihilated. Ritta, or the right side of the infant, had been ill for three days, and her illness did not appear in any degree to influence the health of Christina, the other side; so that the moment when Ritta had given up the ghost, Christina was hanging to the breast of her mother, and playing with her face.—But suddenly she let go, heaved a sigh, and died. The father refused for a long time to suffer the monster to be dissected, but the solications of M. Geoffrey Saint-Hilaire, and the injunctions of the police, overcome his repugnance, and the bicephalic infant has been carried to the Theatre of Anatomy, in the Jardin du Roi, where it was dissected on the 26th of November, in the presence of the members of a committee appointed by the Royal Academy of Medicine, consisting of Messrs. Ant, Dubois, Serres, Itard, Castel and Geoffrey St. Hilaire, to whom were added the Barons Cuvier & Portal, & Drs. Dumeril, Paul, Dubois, Lisfranc, and some other physicians."

Such extraordinary formations as the above named, and that of the united Siamese Boys, are calculated to make us admire the wisdom and goodness of God, in generally preventing the existence of prodigies. Were blind chance to preside over the births of the children of men, we might expect to see the world filled with monsters. To be a rational, well formed, *individual* child, is an unspeakable blessing, for which too few exercise any lively gratitude to their Maker.—*Philadelphian.*

Oregon Colonization Society.—A large meeting of citizens of Boston was recently held at Julien Hall. After the election of the officers of the Boston Branch of the Oregon Colonization Society, a letter from Mr. Hall J. Kelly was read by Mr. Thomas F. Norris, describing the soil, climate, commercial advantages, &c. of the beautiful valley of the Columbia River; which letter was received with enthusiasm. After which Mr. Norris addressed some interesting remarks on the subject to the crowded audience.

Whereupon it was *Resolved*. That the Board of Curators be a Committee to select a suitable person or persons to represent the objects of the Boston Branch of the Oregon Colonization Society, in conjunction with that of the Middlesex Branch, before Congress.

FOREIGN NEWS.

Awful Explosion at Navarino.—Admiral Rossmel, commander of a division of the French squadron in the Levant, in a letter to the minister of the Marine; dated Navarino, November 19th, says, "I hasten to acquaint your Excellency with a horrible event, which has plunged into mourning our army in the Morea. A dreadful storm broke out last night at half past eleven over Navarino. The lightning fell upon the citadel, and setting fire to the powder magazine, blew it up, with all the walls and buildings in the enclosure. The injury extended to a great distance beyond, principally in the town, where not one of the wretched huts which compose it has remained habitable. Above 100 artillery men who were lodged there have been victims of the disaster. As far as we have hitherto discovered, 17 are killed and 78 are wounded, among whom is an officer of artillery and nine men missing, who are supposed to be still buried in the ruins.

The commotion was so violent that every vessel thought itself struck by the lightning, and an examination was made, both within and without, to ascertain the fact. Soon afterwards, being informed of the misfortune, I went on shore with 800 men, drafted from different ships, and a great number of torches, &c. It will be difficult to form an idea of the dreadful scene we witnessed. The darkness of the night rendered our task extremely difficult. It was even dangerous, because many thousand bombs and grenades had been scattered by the explosion, and covered the ground, still loaded, and, before our arrival, fires had been kindled in the midst of them, to afford light. Happily a heavy rain had spoiled the matches. One, however, caught fire and burnt, but did not explode. Order was immediately given to put out all the fires, and keep only the torches."

Inundation in Egypt.—A ship from Alexandria, in Egypt, arrived at Marseilles, brought the news, that a great inundation of the Nile had taken place on the 25th of October; that two villages, with their inhabitants, had been swept away, that 250,000 ardebs of provisions and a quantity of indigo and cotton, had been carried away by the waters, which would have inundated Alexandria, if the engineers had not turned them into another channel.

A letter from Fitch, Brothers & Co. dated Marseilles, December 5th, inserted in the Journal of Commerce, says that the above news is confirmed, and that the destruction is much greater than was at first reported. "*The loss of life is set down at thirty thousand souls*, and the loss in cattle, indigo, and every description of property, appears to be incalculable. Cotton, the crop of which was most promising, and appeared to offer 180,000 bales (of 200lbs. each) for exportation, it is estimated will not allow of beyond 27 to 33,000 bales."

New Insurrection of Greeks.—Accounts from Smyrna state that a great insurrection had for some time been making head among the Greeks in the interior of Natolia. The Courier remarks that it "is confined to the province of Aiden Gusselissar, in which only one district, that of Eudenrisch, refused to join in it."

Affairs at Colombia.—The National Intelligencer contains a letter from Laguira, dated December 13th, of which the following is an extract. It will be seen that a division of the Union between Venezuela and Bogota, has actually been declared.

"In my last I gave you suspicions of a disposition here to change the authority and government of Gen. Bolivar in Venezuela; since which time, an open declaration of the citizens of this city, of Victoria, Valencia, and Porto Cabello too, has been made, declaring a separation of Ancient Venezuela from the government at Bogota, and the power and authority of Gen. Bolivar. I understand this morning, a declaration from Cumana has likewise arrived, more strong in sentiments of hostility to Bolivar than even here, to wit: That Gen. Bolivar should not be permitted ever to put his foot again in Ancient Venezuela, unless by by permission of the Congress of Venezuela. All these declarations have been effected peaceably and quietly, and entirely by the civil part of the community. The military, (however much they may have acted secretly) have no share in the public act. Gen. Paez will be here to night or to-morrow, and I have no doubt, as civil and military chief, will immediately take steps to organize the government, and give publicity to the acts and wishes of what appear to be the unanimous sentiments of Venezuela.

MISCELLANEOUS ITEMS.

The poet Campbell has undertaken a life of Shakspeare.

Mr. Moore, it is said, receives from Mr. Murray, the bookseller, no less a sum than £6000 for his forthcoming "Life of Lord Byron."

Mr. Stevenson, the engineer, to whose locomotive was awarded the £500 premium, in a late communication, says, "the Rocket acually accomplished one mile in one minute and twenty seconds; being *at the rate of forty five miles an hour*."

Mr. Samuel N. Gant was robbed at the Park Theatre, on Thursday evening of last week, of his pocket-book, containing $5,720, principally in one hundred dollar bills of the United States Banks at New-Orleans and Lexington.—*N. Y. pap. Jan.* 23.

The Journal of Humanity says, that the Congregational churches in Edgfield and Bristol, Maine, are delivered from the pollution of ardent spirits. Not a man in either drinks it, or has any part in furnishing it for others.

The whole number of members belonging to Temperance Societies in Connecticut at the last report, was 9,955.

An act to suppress duelling has recently passed the Legislative Council of Florida, by which all persons concerned in fighting duels, sending or bearing challenges, &c. are declared incapable of holding office in the territory. In case any person shall kill his antagonist in a duel, or so wound him that he shall die therefrom in three months after, such person so killing or wounding, shall, on conviction, "suffer death, by being hanged by the neck." Persons who attempt to evade this statute by leaving the territory, are made alike subject to the penalties, as if the offence had been committed within its limits.

The faculty and students of Williams College have subscribed two hundred and sixty-one dollars to aid the American Bible Society in supplying every destitute family in the United States with the Bible.

A southern paper states that not less than eight thousand individuals had recently passed through Charleston, Kenawha County, Va. principally from the lower part of that state and South-Carolina, bound for Indiana, Illinois, and Michigan.

MARRIED,

On Thursday evening last, by the Rev. Dr. Fishback, Mr. William G. Johnson, to Miss Elija Jane, daughter of Mr. Jacob Cassel, all of this town.

In this town, on Wednesday evening last, by the Rev. N. H. Hall, Mr. G. W. Happy, to Miss Mary Jane Graves.

On the 30th ult. Mr. George Ryan, to Miss Harriet Jeter, both of this town.

OBITUARY.

Died—At the residence of Col. Thos. G. Percy, (10 miles from Huntsville, Alabama,) on the 12th ult, Samuel Brown, M. D. late Professor of the Theory and Practice of Medicine in Transylvania University.

THE
PRESBYTERIAN ADVOCATE.

Extracts from the letter of a Correspondent.

"I much approve of your publishing a monthly journal on the plan announced in your Prospectus for the above work. Such a publication is much needed in the West.—The history, the policy and general principles of our branch of the church, and their striking agreement with the fundamental principles of our civil institutions, are either very imperfectly known, or most egregiously misrepresented."

The first number of the Presbyterian Advocate is in the press, and is expected to be issued on Wednesday next.

TO THE PATRONS OF THE PEDOBAPTIST.

Dear Brethren,—

When the publication of the Pedobaptist was first projected, it was my calculation that it would secure the aid of all the ministers of our Synod who were in the habit of writing. I intended (by frequent and importunate application to those who lived near,) obtaining their assistance, if possible; believing that if each would contribute his mite, the paper would be ably edited. I was called to a distance. Some were pressingly employed. Others forgetful. Others indifferent. And the work was neglected. Notwithstanding all this, and a too frequent want of original matter, many of its patrons professed themselves amply compensated. Encouraging letters were received from a distance. And without a riding agent, and without soliciting, the list of subscribers received a weekly increase. These facts, I think, shew that such a work is needed, *is called for*, in the west. It is with pleasure I state that its place hereafter will be occupied by the *Presbyterian Advocate*, to be conducted by those who will not permit it to languish for want of effort. It will be printed in Lexington, by Thomas T. Skillman. Its supervisors possess that talent, discretion and zeal, which it is hoped will realize the highest wishes of the friends of this publication. D. NELSON.

THE
PRESBYTERIAN ADVOCATE.

Having relinquished the design of changing the form of the Western Luminary, the editor now proposes to publish a work entirely distinct from the weekly paper, to be called *The Presbyterian Advocate*.

The object of the work is indicated by the title.—In its pages the doctrine and government of the Presbyterian Church will be exhibited in their true character, and vindicated from the false views of them too often presented to the public from the pulpit and the press

The truth of the doctrines, and the consistency of the government with the practice of the Apostles and primitive churches, with the spirit of the Gospel and the genius of our republican institutions, and the tendency of both to promote genuine, intelligent and active piety, will be shown by proof drawn from Scripture, history, reason and *facts*.

The design and use of written creeds or confessions of faith, and the violent assaults made upon them at this time, will also be noticed.

Reviews of sermons and other religious publications, and notices of the public transactions of ecclesiastical bodies will be admitted.

From the aid which the publisher has already promised him, and which he expects from others, he hopes that the discussions on these and other and kindred topics, will not be devoid of interest, candour, or ability, and will tend to confute error and establish truth.

A work of this kind is specially needed at this time and in this part of the country. With one exception there is no periodical of this description west of the Alleghany mountains. They send us many good things from the Atlantic states; but we want religious publications as well as almanacks adapted to our own meridian.

It is hoped that the Advocate will commend itself to ministers and elders in our church, and to all candid inquirers after truth.

The work will be published monthly, on good apper, much in the style of the National Preacher; each number containing twenty-four pages of the common octavo size; making at the end of the year a volume of about three hundred pages, with a title page and index.

The price will be *one dollar*, to be paid *in advance*, or on the delivery of the second number. Any individual transmitting to the publisher five dollars, shall be entitled to a sixth copy for his own use or for gratuitous distribution. On these terms the work will be about *one third* cheaper than other like periodicals in this country. The first number will be issued early in February.

All persons disposed to patronize the work are requested to solicit subscriptions and send on as soon as practicable to the publisher, *post paid*.

THOMAS T. SKILLMAN.

Lexington, Ky. January, 1830.

SHELBY FEMALE ACADEMY.

THE sixth Session of this institution will commence on Monday, February 8th, 1830. Every exertion will be made for the improvement of those committed to our care. Our terms are, for the First Class, eight dollars per quarter, consisting of twelve weeks.—For the Second and Third Classes, six dollars each per quarter.—Lessons on the Piano $10 per quarter.—Drawing and painting eight dollars.

J. WARD.
A. W. CAMPBELL.

Lexington, Feb. 1. 1830.—3t.

LAFAYETTE SEMINARY
AND
YOUNG LADIES' BOARDING SCHOOL

THE next Session of this Seminary will commence on Monday the 15th of Feb.

In this Seminary instruction is given in all the English Branches usually taught in the highest schools of this kind. In addition to these, Latin, French, Music, Drawing and Painting, Fine Needle-Work, and working on Lace are also taught.

Besides the Principal, three young ladies are constantly employed in the different departments of instruction, and no pains will be spared to render the education of our pupils as thorough and complete as possible.

Peculiar advantages are afforded to those who board with the teachers.

ORRAMEL S. HINCKLEY, A. M.
Principal and Superintendant.

Lexington, Feb. 1. 1830.

The Olive Branch will insert the above 5 times and send the account to this office.

MUSTARD SEED
WANTED.

APPLY at the North East Corner of the public square, in Lexington, Ky. to
N. BURROWES.

Lexington, Feb. 1, 1830.

POETRY.

CHRIST IN THE TEMPEST.

St. Matthew, viii, 24—27.

Midnight was on the mighty deep,
And darkness filled the boundless sky,
While 'mid the raging wind was heard
The sea-bird's mournful cry:
For tempest clouds were mustering wrath
Across the seaman's trackless path.

It came at length—one fearful gust
Rent from the mast the shivering sail,
And drove the helpless bark along,
The plaything of the gale,
While fearfully the lightning glare
Fell on the pale brows gathered there.

But there was one, o'er whose bright face
Unmarked the livid lighting flashed,
And on whose stirless, prostrate form,
Unfelt the sea-spray dashed:
For 'mid the tempest fierce and wild,
He slumbered like a wearied child.

Oh! who could look upon that face,
And feel the sting of coward fear?
Though hell's fierce demons raged around,
Yet heaven itself was here:
For who that glorious brow could see,
Nor own a present Deity!

With hurried fear they press around
The lowly Saviour's humble bed,
As if his very touch had power
To shield their souls from dread:
While cradled on the raging deep,
He lay in calm and tranquil sleep.

Vainly they struggled with their fears,
But wilder still the tempest woke,
Till from their full and o'er fraught hearts
The voice of terror broke.
"Behold we sink beneath the wave—
"We perish, Lord—but thou canst save."

Slowly he rose—and mild rebuke
Shone in his soft and heaven-lit eye—
"Oh ye of little faith!" he cried,
"Is not your master nigh!
"Is not your hope of succour just!
"Why know ye not in whom ye trust!"

He turned away, and conscious power
Dilated his majestic form,
As o'er the boiling sea he bent,
The ruler of the storm:
Earth to its centre felt the thrill,
As low he murmered—"Peace! Be still!"

Hark to the burst of meeting waves,
The roaring of the hungry sea!
A moment more, and all is hushed
In deep tranquility!
While not a breeze is near to break
The mirrored surface of the lake.

Then on the stricken hearts of all,
Fell anxious doubt and holy awe,
As timidly they gazed on him
Whose will was nature's law:
"What man is this," they cry, "whose word
"E'en by the raging sea is heard!"

MISCELLANEOUS.

WORLDLY AMUSEMENTS

Inconsistent with habitual preparation for death.

"A time to dance," and "a time to die."

In the town of M——, state of New-York, there was, at one period, a lamentable prevalence of those sinful amusements connected with the ball room and the dance. This remark was not true of all the inhabitants of M——; for it had pleased God, by his good providence, at an early date in the history of this town, to plant a little church there, whose subsequent character proved it a vine wholly of a right seed. But the church is a "little flock," and the vineyard of the Lord but

"A little spot enclosed by grace,
"Out of the world's wide wilderness."

While therefore, the people of God had reason to rejoice in what he was doing for them, they had also occasion to mourn over the irreligion and immorality that were without; and particularlyover the dissipating influence which vicious example exerted on the young. There were in M——, a large number of Universalists, who were decidedly opposed to the progres of evangelical religion, and as decidedly the friends and patrons of those amusements which tend to banish serious reflection, and to bring the whole soul under the debasing influence of this world. Mrs. G. was of this number and character. She, with her husband, who was an active, enterprising man, had risen, in a few years, from humble circumstances, to some distinction in society, and from poverty to wealth. But with the full cup of prosperity there was no manifestation of gratitude to God for his goodness—no grateful consecration of the heart and life to Him who is the giver of every good gift. With Mrs. G. the morning of life had passed away; and the clustering duties and increasing cares of the wife and mother, and riper age, might have furnished, we should think, employment and happiness in the appropriate duties and more refined employments of home. But it was not so. With her huband, who was as indulgent as he was prosperous, and as fond of pleasure as he had been enterprising in business, she still loved the resorts of folly, where music's voluptuous swell, and the bewildering movements of the mazy dance, called back the pleasures, if not the youth and innocence, of early life.

On one evening, memorable in the annals of amusement in M——, Mrs. G. was present. The gayety and loveliness of youth were there, and all was hilarity and mirth around her. But from some cause Mrs. G. had not her accustomed flow of spirits. She had been slightly indisposed, but was now apparently well. She might have felt, for the moment, the impropriety of mingling in scenes so inconsistent with her age and station. The thought might have stolen over her mind—it has over other minds, in scenes like these—"Know then, that for all these things God will bring the into judgment." She might have had some premonition of the fate that awaited her. Whatever might have been the cause, Mrs. G. did not fully participate in the general mirth that surrounded her. A gentleman present, who was an intimate acquaintance, attempted to rally her: "Why, Mrs. G. you seem rather sober; are you becoming *serious*, or are you *growing old?*" "I am not very serious," replied Mrs. G. "and not so old but that I can dance, and if you doubt it, I will dance with you." The offer was joyfully accepted. "Give place, ladies," said the gentleman, as he led her into the forming circle, "Mrs. G. is going to join with us." New joy now animated all countenances; the music gave forth its thrilling strains; "On with the dance!" seemed the impulse of every heart. The dance went on; Mrs. G. moved a few steps, and sunk down, a lifeless corpse! —I looked on her lifeless clay when it was clad in the vestments of the grave —on her husband, in his widowed loneliness—and on her children, that were motherless. I followed her poor remains to the silent tomb—and as I looked into the house appointed for all living, I said, "Is there *a time to dance?* There is surely A TIME TO DIE; and it is a sad meeting when they come on the same day"—*Pastor's Journal.*

Recollections of an excursion to the Virginia Springs.

Dancing, I found, was here, an amusement much in vogue. The *dining-room* was converted after supper, into a *ball room*, and the dance was kept regularly up, night after night, till 10 or 11 o'clock. The number of ladies which attended these parties was indeed small—some 6 or 8 only, at least, usually. And yet the amusement suffered no syncope.—Zeal for a pastime, at once so rational and so useful, sustained and bore these ladies triumphantly through all the fatigue necessarily incident to paucity of numbers. Three years since, I heard an old Virginia Lady—a *real*, not an *apparent* Lady—one whose manners had been formed by intercourse with genteel society,—not fashioned by the plastic hand of a French dancing-master—say, that dancing had gone into total disuse among intelligent and genteel people in the county of her residence: —that a dance was seldom heard of, save among the lower orders of society. Such will ere long be the result wherever intellectual improvement and real refinement of manners prevail; for dancing is clearly a *relic* of savage life—a pastime for such as have not materials for rational conversation—for *shallow*, *corsetted*, *dandies*, and *fantastic belles*. These, and such as these, must either dance or die of ennui. It is singular, when Pagan Rome reprobated this practice, in the most unqualified terms, that some calling themselves *christians* should plead for its innocence. CICERO, speaks of dancing as suitable only for the insane or inebriated—as the concomitant of licentious feasting—of long protracted and dissolute revelries. "Nemo enim fere salat *sobrius* nisi forte *insanit;* neque in solitudine, neque in convivio *moderato. Tempestivi convivii, amoeniloci, multarum deliciarum comes est eutrema*, SALTATIO."* SALLUST proscribed it as utterly incompatible with female dignity and virtue. What is finally to become of those who devote themselves to the reeling goddess with the zoneless waist? —who spend life in vanity and scenes of revelry? Have they only an ephemeral existence like gilded flies and shining insects which wanton in the air on a summer-evening? No: triflers though they be, yet are they destined to an endless existence! Still they will not pause and consider the nature and end of their career, It seemeth right, but the end thereof is death! "*The harp and the viol, the tabret, the pipe, and wine are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hand.*" These are they,

——————who deem
One moment unamused, a misery,
Nor made for feeble man; who call aloud
For every bauble drivelled o'er by sense,
For rattles, and conceits of every cast,
For change of follies and relays of joy.
Southern Rel. Tel.

*See Cicero's oration for Murena.

SELF-EXAMINATION.

To me, it has ever appeared strange, that when so much depends upon the duty of self-examination, it should so frequently be neglected. We do not act thus in our temporal affairs. If the claim of an estate be attended with any degree of doubt or embarrasment, we spare no pains to give it a thorough investigation. If the body be disordered, we are alive to every new aspect of the disease. But in respect to the soul, we are at little pains to substantiate its hope by actual examination. We live along as if the matter were settled, as if we had a guarantee for our heavenly inheritance; when in fact all is doubt and embarrasment,—when, perhaps we have only 'a name to live while we are dead.'—*Village Pastor.*

A THOUGHT ON ENTHUSIASM.

As most men who attain to a serious views of religion are more or less enthusiastic at some stage of their progress, the following illustration should be borne in mind—The enthusiastic stage of religion is like a fever at its crisis; a string constitution gets through with it and works it off, and is afterwards the more vigorous for it; but a tender and fragile system yields to it with little struggling or reaction, and sinks for life, into more absolute debility.

GOVERNMENT OF THE TONGUE.

Whenever we find ourselves obliged to speak of the character of others, let us be religiously careful to say nothing but what we know is strictly true. Let us speak as if we were upon our oath, for God sees and hears us. If the choice is left us, let us mention their virtues rather than their failings; their excellencies rather than their defects.
[Young.

THE REAL CHRISTIAN.—I must walk with God. In some way or other, whatever be my character or profession, I must acquire a holy habit of connecting every thing that passes in my house or affairs, with God. If sickness or health visit my family, my eye must see and my heart must acknowledge the hand of God therein. Whether my affairs move on smoothly or ruggedly, God must be acknowledged in them. If I go out of my house, or come into it, I must go out and come in as under the eye of God. If I am occupied in business all the day long, I must still have the glory of God in view. This is the language of the real Christian. CECIL.

SOLITUDE AND PRAYER.—An hour of solitude passed in sincere and earnest prayer, or the conflict with, and conquest over a single passion, or subtle *bosom* sin, will teach us more of thought, will more effectually awaken the *faculty*, and form the *habit*, of reflection, than a year's study in the schools without them.—*Colbridge.*

Infidels.—Of modern infidels, who are insensible even to the collateral advantages of the gospel, Fuller says, that "having grazed on the pastures of revelation, they boast of having grown fat by nature."—Nothing is more true than this remark. By comparing the actual condition of heathen countries with that of countries where a corrupt Christianity prevails, and the latter again with that of the countries which are more or less distinguished for vital godliness, one might be furnished with something like a scale of religious influence which might soon guage the empty boasting of infidels and measure out the lumber of atheistical philosophy.—*West. Recorder.*

DEPTH OF THE OCEAN.

The depth of the ocean is a point which has puzzled alike philosophers and practical men, and is, after all, left in a wide field of conjecture. The most probable guide is analogy, and the wisest men, judging by this criterion, have presumed that the depth of the sea may be measured by the height of mountains, the highest of which are between 20,000 and 30,000 feet. The greatest depth that has been tried to be measured, is that found in the northern ocean by Lord Mulgrave. He heaved a very heavy sounding lead, and gave out along with it, cable rope of the length of 4,680 feet, without finding the bottom. Malte Brun.

TEMPERANCE.

From the Journal of Humanity.

WHAT COULD ONE PRAY FOR?

Some years ago, a serious misfortune having taken place at a raising, it had become customary, and it was thought very suitable, that, before entering upon the dangerous part of this business, a prayer should be offered, imploring the Divine blessing. On such occasions I was invited and attended. at length a *Distillery* was to be erected; and as usual I received an invitation to attend. This invitation was not in jest, or out of disrespect, but was perfectly sincere and from good-will. As this was thought to be lawful business, it did not strike the mind as inconsistent to pray for the Divine blessing upon it. As I did not, however, know how to make an *appropriate* prayer on such an occasion, I declined the invitation, and assigned as a reason my utter inability to do what was required. Had I undertaken to make an appropriate prayer, I thought I should be under the necessity of praying "that the owners might be blessed in their undertaking, and be enabled to make a large quantity of whiskey;—that this whiskey might be instrumental in making a multitude of people drunk;—that through its influence many families might be reduced to want, to infamy and wretchedness; —that in accomplishing its benevolent errand into the world, it might render our poor-houses, our penitentiaries, and state prisons, populous;—that it might prepare many a victim for the gallows;—and finally, that it might be instrumental in the destruction of a multitude of souls. This prayer would have been thought very strange and wonderful. But really, these are the *natural* effects which ardent spirit has ever produced, and the age of miracles is past. If Christians then will make and vend this destructive poison, they cannot expect that God will work a miracle, to keep it from producing its *natural* effects. But as I observed, there has been quite a change in public sentiment in F——. That Distillery is now reduced to ashes: and with the exception of the loss of property, which is regretted by all, the owners, I believe, lament this event as little as any of us. E. B.

——, *Ohio, Dec.* 19, 1829.

Beecher's Sermons and the Whiskey Barrels.—In his letter respecting the formation of the Indiana State Society, our correspondent mentions the following fact, on the authority of the Rev. Mr. Reed, of Bloomington:—

"He informed the meeting that at the place of his residence, Beecher's Sermons on Intemperance had been read from the pulpit, and that the last sermon in the series, had been read the preceding Sabbath. On Monday morning a merchant who had been in the habit of retailing ardent spirits, and who had been listening to the powerful arguments and irresistible appeals of Beecher, *went to his store, knocked the heads out of his whiskey barrels, emptied their contents into the streets, and resolved to have nothing more to do with the article.* Thus you see that Dr. Beecher, though he lives in Boston, is preaching in the West."

OHIO STATE TEMPERANCE SOCIETY.

A very large assembly of citizens from various parts of the State, with the delegates from Temperance Societies, having met at the court house, in Columbus, Ohio, on Thursday 31st December: after the delivery, by the Rev. James Hoge, of an impressive and eloquent address, proceeded to organize themselves by the appointment of his excellency Gov. Trimble chairman of the meeting.

Delegates from eleven counties presented themselves.

On motion,

Resolved, That for the purpose of uniting the efforts of the Christian patriot and philanthropist in their laudable exertions, to put a stop to the evils of imtemperance, this meeting deem it expedient at this time to form a State Temperance Society.

The following officers were appointed for the ensuing year.

President—Allen Trimble.
Vice President—Gustavus Swan.
Secretary—J. R. Swan.
Mirror.

The actual cost of what is annually drank in the United States, is more than thiry millions of dollars! The annual expense of supporting that part of our paupers who are reduced to beggary by this single vice is seven millions five hundred thousand dollars.

A resolution has passed the House of Representatives, instructing the committee on Military affairs, to inquire into the expediency of inducing non-commissioned officers, musicians, and privates in the Army, and seamen and marines in the Navy of the United States, voluntarily to discontinue the use of whiskey, substituting for it a full equivalent to be paid in money at the expiration of the period of enlistment.

And also to enquire into the expediency of allowing an additional bounty in clothing, or money, or both, to all who shall procure from their commanding officer a certificate of total abstinence from ardent spirits, and orderly behaviour during their enlistment.

A FATER NEGLHECTED.

An aged man and his son-in-law were at a grocery in Cannandaigua, N. Y. The father had no money, the son had one dollar, which they divided; and each procured the amount of his half in whiskey. The old man falling first, the younger rolled him into his wagon and drove home. The son was so intoxicated himself on his arrival, that he forgot his father till late in the night. When they brought him into the house he was chilled senseless. He opened his eyes once and closed them forever.—*Repos. abr.*

NOTICE.

THE Treasurer's of all the Auxiliary Societies to the Board of Missions of the General Assembly of the Presbyterian Church, organized in the Sessions of the Churches recently visited by the subscriber are requested to prepare and forward as soon as practicable full and accurate lists of all the subscribers obtained, in connection with the sums annexed to their respective names, to the Treasurer of the Board, SOLOMON ALLEN, Esq. No. 13, South Third St. *Philadelphia.*
SIMEON H. CRANE.

LEBANON SEMINARY.

THE subscribers respectfully inform the public, and particularly the friends of literature, that they have lately taken the charge of the Lebanon Seminary, Washington county, (Ky.) in which they have just opened a school for the reception of students. The branches taught in this institution, and the terms of tuition are as follows:

Reading, Writing, Arithmetic and Book-Keeping, $10 per ann. or $5 per session.
English Grammar and Geography $10 per annum, or $6 50 cts. per session.
Logic, Rhetoric and Evidences of Christianity, $15
Geometry, Algebra, Natural Philosophy, &c. 15
Latin and Greek Languages 25
Latin without the Greek, together with other branches 20

The subscribers are well apprized of the common andintense anxiety of parents to beomce well acquainted with the qualifications and character of those to whose care they may intrust their children for the purpose of receiving instruction. But, notwithstanding, they offer neither pledges nor promises, but can only say that "to think is to learn" shall ever be their motto, and a sincere desire to promote the cause of literature shall uniformly influence their conduct as teachers. The town of Lebanon possesses every common advantagefor the accommodation of young gentlemen from a distance. The society is good and terms of boarding cheap. A respectable farmer, living near the Seminary, has pledged himself to board a considerable number of students at the rates of $40 per annum, or 75 cts. der week.

R. C. GRUNDY, *Principal of the Classical & Mathematical Department.*
A. S. HOUSWLY, *Principal of the Reading & Writing Department.*
January, 1830.

GREENVILLE FEMALE
ACADEMY,
HARRODSBURG, KY.

WILLIAM D. JONES,

HAS purchased, and is now fitting up, the Greenville Springs, and will open a Female Academy on the first Monday in May next. This establishment and its advantages are too well known to the public to need particular mention. The studies of the young ladies who may be committed to his care will be constantly conducted by himself. Having determined to engage in the instruction of Females, from a conviction of the extensive sphere of usefulness which it offers, he will use every effort to make his institution as permanent and as extensively useful as possible. His own interest, the usefulness and reputation of his school, he deems are sufficient pledges for his strict attention to his pupils. The following will be the course of tudies:

First Class—Reading, Writing, Spelling (with definitions,) Mental Arithmetick, English Grammar with exercises, &c.

Second Class—Reading and Arithmetick continued; Geography, History, ancient and modern, Rhetorick, Logic and Compositions.

Third Class—Astronomy, Natural Philosophy, Moral and Intellectual Philosophy, Natural Theology, Evidences of Christianity and Compositions. Any of which may be omitted at the option of parents.

The year will be divided into two Sessions, of five months each; the summer session beginning on the first Monday in May, and ending the last of September; the winter session, beginning on the first Monday in November, and ending the last of March.

TERMS.

Boarding, with washing, fuel, &c. including tuition, per session, $55 00
Tuition without boarding, 15 00
Payable quarterly in advance.

Accomplished teachers of Musick, Painting, &c. will be employed, and instruction in the several ornamental branches may be had at a small additional charge, and if the demand will warrant it, teachers of the French and other Modern, and the Ancient Languages, will be employed. Those who feel disposed to educate their daughters or wards at this institution, can, for further information, apply to WILLIAM D. JONES,
Harrodsburg, Kentucky,
Or refer to the professors of Centre College and the gentlemen of Danville and this place. Many other references might be added, but he supposes such information as may be desired, can be had from these.
December 18th, 1829.

NEW MILLENARY STORE.

THE Subscriber having commenced the MILLENARY BUSINESS, in the house of her father near the corner of Short and Market Street, she respectfuly offers her services to the Ladies of Lexington and its vicinity. She hopes from her variety of fashionable and fancy articles, her knowledge of the business, her exertions to please, to merit a liberal share of patronage. There will be kept constantly on hand specimens of the latest Eastern fashions. ANN NORTH.

Mrs. NORTH has on hand, and will continue to keep an assortment of Ladies' and Gentlemen's fancy silk and twist buttons.
Lexington, Dec. 25—26-3t.

TERMS OF THE
WESTERN LUMINARY.

[PUBLISHED EVERY WEDNESDAY.]

Two Dollars and Fifty Cents per annum, payable within the year,—or *Two Dollars*, if paid in advance, or within the first six months.

Arrearages must be paid before the paper can be discontinued.

☞ Persons procuring five new subscribers, and paying for them in advance, shall be atitled to a sixth copy gratis.

Advertisements inserted at the usual rates.

*** All communications must be post paid